WORLD CONGREGATIONALISM

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INTERNATIONAL CONGREGATIONAL COUNCIL

ember, 1960

THE INTERNATIONAL CONGREGATIONAL COUNCIL

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The Congregational Church in the Republic of the Argentine

The Congregational Union of Australia
(including the Nauruan Protestant Church)

The Union of Evangelical Congregational Christian Churches of Brazil

The British Guiana Congregational Union

The United Church of Canada

The Congregational Union of England and Wales

The Free Church of Finland

The Congregational Union of Ireland

The Congregational Union of Jamaica

The Dutch Remonstrant Brotherhood

The Congregational Union of New Zealand

The Congregational Union of Scotland

The Congregational Union of South Africa

The Swedish Mission Covenant Church

The Congregational Christian Churches of the United States of America

The Union of Welsh Independents

Associated Churches

The Unity of Czech Brethren

The Church of Christ in China

The United Church of North India

The Church of South India

The United Church of Christ in Japan

The Church of Christ in the Philippines

The Churches and Missions of the American Board of Commissioners for Foreign Missions—in Angola, Ceylon, India, Micronesia, the Near East, Rhodesia and South Africa.

The Churches and Missions of the London Missionary Society—in Hongkong, India, Madagascar, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

And in "unrestricted communion of Pulpit and Lord's Table" with the United Protestant Evangelical Church of the Palatinate, Germany.

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WORLD CONGREGATIONALISM

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HOLLAND

JACOBUS ARMINIUS

G. J. Hoenderdaal

On October 10th, 1560, Jacobus Arminius was born at Oudewater, a small town in the west of Holland. He became a minister in Amsterdam from 1587 to 1603 and professor at Leyden from 1603 to his death in 1609. He was, if not the founder of the Remonstrant Brotherhood, the man whose theology gave rise to our religious community. Nevertheless we have never called ourselves Arminians. Abroad the name is often used to denote Protestant thought which is not Calvinist or Lutheran. The Remonstrants have, however, never borne this name. Perhaps we have wished to avoid the glorification of an individual. But it has been more that we have recognised that the Brotherhood had other spiritual ancestors, such as Anastasius Veluanus and the so-called National Reformed.

The thought of Arminius was more influenced by the principles of the Reformation than by humanism. It was nourished in particular by close contact with the Bible. The Calvinists of his day allowed themselves to be carried away into speculations of a character more scholastic than Biblical. Arminius's aversion to bare speculation comes again and again to the fore. In his inaugural address at Leyden in 1603 he said: "Only practical theology exists. A theoretical theology can never exist on earth: this belongs to heaven, where we will behold God himself." Theology, he maintained, must always lead to the worship of God.

The centre of Arminius's theology is to be found in belief in Jesus Christ. "Real Christian theology starts with the recognition of God in Christ." It is important to bear this in mind when considering the scholastic form in which he presents his views of the expiatory sacrifice-salvation in the blood of Christ, and his views on predestination.

The conflict between Gomarus and Arminius was over the doctrine of predestination. The doctrine as such was never disputed by Arminius. He was much too convinced of the sovereign freedom of God to be able to deny that God had full influence over his creatures. He did deny, however, that God disposed by blind fate and destined beforehand regardless of faith who would enter into salvation and who into damnation. Predestination is the decision of the free pleasure of God in Christ to justify and receive into eternal life those to whom is granted the gift of faith. He was not concerned to prove that man can attain salvation of his own free will. Everything is of the mercy of God. Man lost his free will at the Fall and can regain it only through redemption in Christ.

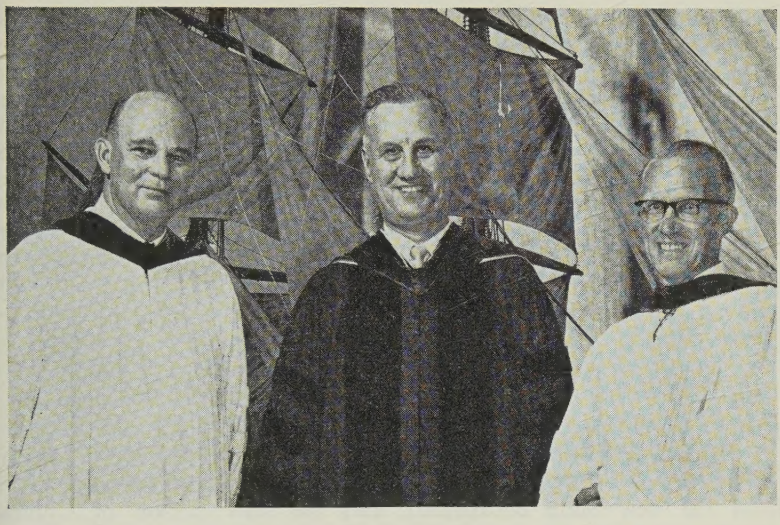
Arminius was a man ardent in life as in faith. Even one of his opponents wrote: "Arminius was polite, friendly, easy to talk to, very entertaining and therefore beloved by adults and children alike. If weighty problems were talked about, he joined in the discussion; if someone was in a gay mood, he entered into the same spirit. He was musical, too, and ready to take part in musical gatherings. When entertaining friends he was hospitable and generous." Another tells us that Arminius was "a man of medium height, with dark, vivacious eyes, a clear complexion, and in his young days with sturdy limbs. His voice was weak, yet pleasant, melodious and penetrating, particularly suitable for persuasions."

Death came peacefully to this peace-loving man. Up to the very last his life had been full of conflicts which he had neither sought nor desired, but on the contrary had tried to avoid. He died at the age of 49 surrounded by his friends. Thus passed the man of whom it was said that those who knew him could not value him enough, whilst those who had not valued him had never known him.

Arminius Symposium

In celebration of the 400th anniversary of the birth of Arminius a series of five lectures was given in Amsterdam and Leyden on August 4, 5 and 6: "The Life and Struggle of Arminius in the Dutch Republic" by Dr. G. J. Hoenderdaal; "The Influence of Arminius in Britain" by Dr. Geoffrey F. Nuttall; "The Influence of Arminius in America" by Dr. Gerald O. McCulloh; "From Arminius to Arminianism in Dutch Theology" by Prof. L. J. van Holk; "The Social Issues of Arminianism" by Prof. James L. Adams. A wreath was laid on Arminius's grave at Leyden. An International service was held on the Sunday in Utrecht (at which Dr. R. H. Stafford was the preacher) and a pilgrimage made to Oudewater.

Dr. Hoenderdaal is professor of the Remonstrant Seminary at Leyden.



HAWAII

THE FIFTIETH STAR

The fact that Hawaii has become the 50th of the United States of America has drawn special attention to the islands and their history. The human story from the arrival of the Polynesians from Tahiti is in fact quite a short one, though colourful. And all historians would agree that the most significant event in it was the arrival in 1820 of the Congregational missionaries sent by the American Board. Space does not allow here a discussion of the nature and value of the impact made by the missionaries and their descendants.

It was they, however, who first brought the Christian faith to the Hawaiian people and the Congregationalists remain the largest Protestant group in the islands. With about 120 churches and 20,000 members they represent in fact about 3 per cent of the total population of 650,000. Of this number, however, by far the greater part today consists of Japanese, with many Chinese and Filipinos, as well as white people. The number of pure-blooded Hawaiians is now quite small.

The Congregational churches are to be found in all the islands and serving peoples of all races. Some of them are still confined to single race groups—Chinese, Japanese, Hawaiian. Others include

all within their membership. And the early tradition of education and social service are continued.

An event of particular significance in the history of these churches took place in February. New headquarters for the Hawaiian Evangelical Association of Congregational Christian Churches were opened in Honolulu. The new Mission Memorial building and Memorial chapel are lovely and appropriate in design and represent the zest of Superintendent Dr. Nelson C. Dreier and all the churches for the efficiency and extension of their work and witness. The Secretary of the International Congregational Council was present at the ceremony and brought greetings—and was among the 2,500 who enjoyed the Luau (Hawaiian feast) which followed.

FIRST SENATOR

In July, 1959, in an election that was filled with "firsts," Hiram Leong Fong became one of the first two United States Senators from the new State of Hawaii, and the only person of Chinese parentage ever to be elected to the Senate.

Born in Honolulu just over 50 years ago, Hiram Fong was the seventh of 11 children of a Chinese immigrant labourer and his bond-servant wife. Because his father's meagre earning as an indentured sugar-cane worker could not stretch to provide for the large family, Hiram had to go to work at an early age to help support his brothers and sisters. He caught fish for the family's supper, sold newspapers, shined shoes, caddied and picked beans.

Though illiterate themselves, Hiram's parents sympathised with and encouraged their seventh child's desire for an education. School in those days meant one of the mission schools established a century before by pioneering American Board missionaries. Young Fong went through school and the University of Hawaii.

It was during his school and college years that he came into contact with the Church and Christianity, and joined the First Chinese (Congregational) Church of Honolulu. He also changed his given name from the Chinese Yau to the Yankee Hiram out of admiration for Hiram Bingham, one of the two Congregational ministers who in 1819 sailed from Boston to bring Christianity to the Polynesian peoples of the Pacific.

Despite hardships Hiram graduated from the University with high honours, and then worked as a clerk for two years to enable him to spend three years at Harvard Law School. On his return he soon built up a reputation for practical business acumen as well as for legal ability. In 1938 he made his first venture into

politics and was elected to the Hawaiian Territorial Legislature, on which body he served for 14 years. Now the Hon. Hiram Fong represents the 50th State in the Senate at Washington, D.C.

Throughout the years Hiram Fong has maintained an active and sincere interest in the Congregational churches whose schools and teachers guided him through the early, formative years of his life. Since high school he has been a member of Honolulu's First Chinese Church, serving on various committees and always willing to help with special projects, despite his heavy business and political responsibilities.

For 22 years Mrs. Fong, the former Ellyn Lo, has been a devoted wife and mother of their four children, as well as a gracious partner in her husband's many activities. The entire family has the warmth and friendliness characteristic of Hawaiian and Chinese people.

The first photograph shows Dr. Truman Douglass, Dr. Nelson Dreier and the Rev. Ralph F. G. Calder at the opening of the new Mission House. Behind them is a model of the Brig Thaddeus which carried the first missionaries. The second shows Senator Fong receiving Mrs. Fred Buschmeyer and the Rev. and Mrs. Ralph Calder at the Senate House, Washington, D.C.

The great tidal wave which followed the earthquakes in Chile brought considerable destruction and loss of life to the Hawaiian islands. Most destruction was wrought at Hilo on the island of Hawaii. Some of the church members here were killed, but happily no pastors, and no church buildings were damaged.

JUST TWO YEARS OLD

Iris Clinton

It is always exciting to be in a thing from the beginning, and "in on the ground floor." The Christian Church is nearly 2,000 years old: Congregationalism, our particular branch of it, perhaps nearly 400 years old: but the Congregational Church in Bulawayo is barely two. It is proving a sturdy infant, and like all sturdy infants beginning to grow.

From the very start it has opened its doors to all races, and there is seldom a service without one or more Africans present. This holds good, too, of the week-day activities, such as the Friday Bible Study group which meets in the home of one of the deacons (a former member of the East Hill Congregational Church, London), and the picnics, and other social events.

It is a happy little fellowship, small enough for everyone to know everyone else. But we know that as Christians we must extend our borders. And so we have moved from the Red Cross Hall in the centre of town to the Toc H Hall in a new and growing suburb where there are young families all round. The Church members have agreed to "briefing" for a campaign of visiting in the neighbourhood. Already in the new district the Sunday School has had more than a 100 per cent increase—from five to 13 scholars!

Although a small fellowship the church has already played no small part in such events as the Billy Graham campaign, and has rendered public service in many ways. Part of each Sunday's offering is set aside in a "Charitable Fund" to meet needs outside the local fellowship.

The church values greatly its links with the London Missionary Society. L.M.S. missionaries, and the African minister from Hope Fountain, take a share in the preaching plan, as do members of the congregation themselves. The Rev. P. S. King, L.M.S. missionary in the Bulawayo African townships, give pastoral oversight.

An experiment has been made in corporate worship with the L.M.S. and American Board Mission African Churches. This trilingual service, in Shona, Ndebele, and English, proved a time of real fellowship and inspiration, and the singing of the same hymn in three languages simultaneously did not detract from this.

An interesting link with the L.M.S. African Church in Njube Township, Bulawayo, is that the first European wedding in the Congregational Church took place there. The Red Cross Hall was in use then and the couple wanted a "church" wedding, so the ceremony was performed in the African Church, before a reverent and interested

multi-racial congregation, with an L.M.S. missionary playing the wedding march on a borrowed harmonium!

The congregation is a truly varied one. The indefatigable Church Secretary is a Lancashire man. The Church Treasurer is Rhodesian born and bred. The Church, though in Rhodesia, is a constituent of the Congregational Union of South Africa. And some day we shall have a building of our own.

Perhaps I might conclude with a sentence from the Minister's letter in the first issue of the Church Newsletter of July, 1960: "I would like all who read this to know what joy I and others have found in the friendship and fellowship of this little Church of ours."

INYATI CENTENARY TRUST

The Inyati Centenary celebrations held in October, 1959, were reported in "World Congregationalism." They contributed to good race relations in the Federation. The National Committee which planned them included leading African and European citizens. In the amphitheatre at Inyati where the historical pageant was staged and the services held, all met and worshipped as one. Boys and girls who saw the five ox-wagons trekking through Bulawayo as they re-enacted the journey of the pioneer missionaries, caught something of their spirit and thousands of African and European children heard the story in their schools of the first white settlers in the country.

It was felt that this first Rhodesian centenary should be marked by something permanent, and the Inyati Centenary Trust aims to erect a much-needed Memorial Hall and Library at the L.M.S. African Secondary School at Inyati. The S. Rhodesian Government and the Copper and Mining Companies have given generously, and smaller donations represent sacrificial giving from many people. An African minister, for example, has given the whole of one month's salary, and one small rural African church has sent £7 15s.

The Trust is anxious to start building as soon as possible, to carry on the spirit of good fellowship which characterised the celebrations, and to be a memoral to the L.M.S. and the Congregational pioneers. But before a start can be made, at least another £5,000 is needed. There may be Congregationalists in other parts of the world who would like to share in this project. Contributions should be sent to: The Hon. Treasurer, Inyati Centenary Trust, P.O. Box 1515, Bulawayo, Southern Rhodesia.

Mrs. Iris Clinton was secretary to the Inyati celebrations committee. She is now working at the L.M.S. Mission in Hope Fountain. Recent riots in Bulawayo did not happily cause loss of life at the mission or the church, though they have undoubtedly set back the hopes of closer racial co-operation.

PALATINATE CONVERSATIONS

S. Maurice Watts

A further series of discussions between the United Protestant Church of the Palatinate, Germany, and the Congregational Union of England and Wales took place at Speyer in June. The previous series centred mainly round the possibility of fellowship at the table of the Lord's Supper, and led to a declaration of "unrestricted communion of Pulpit and Lord's Table" between the Palatinate Church and the Churches of the International Congregational Council. This was a decision of not inconsiderable importance in the Church life of Germany, and has been followed by many and valuable interchanges, especially between the Palatinate and England. Reference has been made in "World Congregationalism" to the seconding of the Rev. Ernest Dawe to service in Germany and to a number of important conferences at Ebernburg to study the Christian attitude to industry and education in particular. Two such conferences have been held there this summer.

As on former occasions, the talks were conducted in an atmosphere of close friendship and reached a remarkable unanimity. The participants were: Dr. Hans Stempel (President of the Palatinate Church), Oberkirchenrat W. Ebrecht, Oberkirchenrat F. Roos, Dr. Seiffert, and Professor Dr. Carl Schneider; Rev. Howard S. Stanley (Secretary of the Congregational Union of England and Wales), Dr. John Marsh, Rev. E. C. Blackman, Rev. Ralph F. G. Calder and Dr. S. Maurice Watts.

Most of the time this year was given to consideration of the Draft of a Short Confession of Faith, presented to the Assembly of the Congregational Union in London in May. This document is now being considered by the churches in England and Wales with a view to a final formulation next year. Two days were spent at Speyer in intense theological discussion of the document. A statement published afterwards contains these words: "Those who took part in this discussion wish to express their gratitude to God and to one another that it was possible across the differences of

language, history and experience to find so much in common that their fellowship has been confirmed at this deeper level. Those from the Palatinate are thankful for the opportunity of sharing at such an early stage in this thinking about the message of the Christian faith and its expression in the language of the modern world. Those from England are grateful for the invitation to Speyer and for the contribution in thought, wording and understanding made by their German brethren to all the several articles of the Statement. It is hoped and intended that this fellowship in the study of the Faith will be continued between us."

Important discussion also took place as to various ways in which fellowship could be extended beyond Church leaders to the congregations of the two Churches. Interchanges of students, ministers, women and young people were planned, as well as continued conference at the level of this meeting.

On the Sunday before the conference (Whitsunday), the Rev. Cyril Blackman preached at the Church of the Holy Trinity in Speyer. In the long past this church was Lutheran, and the interior is entirely covered with paintings of Biblical scenes. On the following Sunday I preached at the Church of the Protestation, the wonderful cathedral built at the place where the word "Protestant" was first used. It was erected at the charges of Protestant people throughout the world. I had been invited to preach at the musical festival of the Palatinate Church which lasts for two days and is held in alternate years. On the Sunday afternoon the choirs from 95 churches came together. It so happened that I ended my sermon with the word "Hallelujah," and immediately all the choirs proceeded to sing the Hallelujah Chorus. I shall never lose that experience.

Dr. S. Maurice Watts is a former Moderator of the I.C.C. The photograph is of the Church of the Protestation, Speyer.

"WORLD CONGREGATIONALISM"

By decision of the Executive Committee "World Congregationalism" is with the next issue to be enlarged in size and scope. This will permit the inclusion of longer articles of a more substantial nature so that the magazine can become a forum of discussion and the exchange of ideas and experiences as well as a source of information about our churches throughout the world. The enlargement will add considerably to the cost, but it has been decided to maintain the present subscription and meet the increase by means of a subsidy. The hope is, of course, that a larger circulation will solve this problem. Please make "World Congregationalism" known, suggest where complimentary copies may be sent, and send your comments and criticisms to the editors.

A CONGREGATIONALIST AT THE REFORMED SYNOD

Glynmor John

"Toulouse le rose"—this ancient city, rich in Gaulish and Roman antiquities and regarded in medieval times as "most sacred" was given this appellation by reason of the warm golden-red brick of its buildings. Here the National Synod of the Reformed Church of France met for the first time in history this year. The venue was the Vieux Temple, recently reconstructed to an imaginative architect's design. On entering, the visitor's first reaction may be one of surprise and shock, for the vast end wall behind the Lord's Table and the great wooden cross is an expanse of bare red-rose brickwork, uneven of surface and hundreds of years old. Thus a compelling medieval survival is wedded to the modern idiom.

For us English and Welsh Congregationalists this was a Synod of peculiar significance—because here for the first time an official delegate from the Congregational Union of England and Wales was received by the French Reformed Church in response to the presence of Pasteur Christian Mazel at the Assembly in London in May.

The main questions under discussion at this Synod, apart from the reports of the various departments of the Church, were Christianity and Nationalism, the Liturgy (with peculiar attention to the practice of Confirmation), the Proposanat (consideration of an obligatory period of apprenticeship for ordinands), and the integration of the Society for Home Missions into the Church.

Of these discussions the most moving for your representative was that on Nationalism. It is not unusual for six or seven hours to be given to the consideration of these major concerns of the Church's faith and witness. That on Nationalism has, of course, a poignant actuality for all serious-minded Frenchmen owing to the long drawn-out anguish of the Algerian war, a tragedy which is grievously dividing the nation and creating a sense of deep disillusion and frustration among the youth of France. Knowing the tendency in religious assemblies to try to evade discussions on thorny matters which might divide the House, it was most impressive to see with what sense of responsibility and with what restrained solemnity the Synod face this question of Nationalism in all its forms, legitimate and demonic. It was all the more remarkable because the sentiment

of allegiance to the Patrie has ever had powerful overtones for the loyal Frenchman.

Nor was the Synod the one and only platform on which this and the other themes have been discussed. The practice of the French Church is for the main themes of each Synod to be made known to the regional Synods and district assemblies some 12 months ahead. The reports from these regional Synods are then gathered in, collated, and any variations in viewpoint carefully noted, and a comprehensive report of the thinking of the whole Church is prepared by a *rapporteur* and printed in the handbook which each member of the Synod receives several weeks ahead of the assembly.

The report of Professor Carbonnier on Christianity and Nationalism is an admirable document and well worth our study. The *rapporteur* introduces the discussion in the Synod by presenting what we should call a Resolution; when he speaks to it he does not go over again the substance of the printed report but rather lays bare the reasons, theological as well as pragmatical, why his report took the form it did. The intervention of Professor Joubert was deeply affecting. The Synod, at his instigation, took the further step of saying to the churches that while the Church was not competent to make the political decisions of the faithful, nor was it possible *qua* Church to present political and economic solutions, nevertheless it was the bounden duty of every church and individual Christian to subject the solutions presented to them to the standards and demands of the gospel. The Synod now resolved to request the regional Synods so to do during the next 12 months. Thus it is where the complexities and bewilderments of Christian allegiance press most poignantly on the mind and spirit that this Church has the confidence and grace and honesty to ventilate so thoroughly the problems of our time in the hope of being able to say to the faithful and the world: "This is the common mind of the Eglise Réformée de France."

So, though a small minority Church, the Reformed Church is at any rate vital and out-reaching. I believe that the relationship with the Congregational Union of England and Wales was genuinely welcomed; and I am persuaded that as still closer contacts develop both communions will learn much from one another and, together with our covenant relationship with the important German Church in the Palatinate, contribute vastly to the Christian mission to the continent of Europe.

The Rev. Glynmor John, Assistant Secretary of the I.C.C., attended this Synod at Toulouse.

CAPITAL CHURCH

A new church is built in Australian Capital Territory

R. A. Bowden

The decision to carve out a piece of Australian territory for the purposes of creating a Capital for the whole Commonwealth and not located in any one of the States presented Australian Congregationalists with a problem. Their organisation was for all practical purposes a State one, and co-operation was very limited. At the same time it seemed right in the early '20s, that if possible the churches in the Capital should give a lead to Church Union.

When, therefore, the first formal meeting of Congregationalists was held in Canberra in October, 1928, it was to consider the extent of co-operation with the Methodists and Presbyterians. But first the Presbyterians and then the Methodists decided to establish their own causes. Co-operation with the Methodists began again during the war, but did not continue when the war was over.

So at long last it became clear that the Congregationalists would have to establish their own cause. Time and opportunity—and not a few members—had been lost, and costs had risen greatly. From 1938 they had been meeting in the Y.W.C.A. By 1952 a church hall was opened and serious efforts made to build an adequate sanctuary. Congregationalists from all over Australia made their contributions and in February, 1959, the foundation stone was laid.

The building and the furnishings were designed by a member of the Canberra fellowship, Mr. Harry Foskett, who freely gave his services in both the planning and the supervision of the work. The exterior is of red brick, modern in design, and is approached under a covered porte-cochere which connects the tower with the main building. The church seats about 300 people and includes a small chapel and a little sound-proof room where mothers my take their children while following the service. The interior is

decorated in soft shades of blue and green which contrast beautifully with the natural coachwood used for the furniture. The whole building has an atmosphere of lightness, space and tranquillity.

The church is a memorial to the fallen of the two world wars, and in the entrance hall there is a Book of Remembrance with the names of all Congregationalists who served in them. Also in the hall are two plaques. One holds a cross carved from charred wood from the City Temple, London, after it had been destroyed by bombing. The other was a gift from the Congregationalists of America and represents the "Mayflower." It was carved by Alois Lang, a famous wood carver and Passion Play actor from Oberammergau.

The Church was opened on November 14, 1959, by the Rt. Hon. R. G. Menzies, Prime Minister of Australia, who took part in the Dedication Service with all the leaders of Australian Congregationalism. The word Canberra is thought to signify a "meeting place." The Congregational Church has proved itself to be one for those who have come from the great distances of Australia to work and live in this Capital City, and have met a fellowship with one another and their Lord.

The Rev. R. A. Bowden is the present minister of the Church.

Australian News

Biennial Assembly. The Assembly of the Congregational Union of Australia and New Zealand was held in Hobart, Tasmania, in May. The Union was dissolved and a Congregational Union of Australia was formed, there already being a Congregational Union of New Zealand. Mr. Maynard Davies was elected first President of the new Union, the Rev. Henry Wells, Vice-President, and the Rev. Norman Watt, Secretary. A study of the new situation will follow in the next issue.

Victorian Centenary. Congregationalism began in Victoria with the formation of Collins Street Independent Church in Melbourne in 1838. There was no other church in the area for ten years. In 1860 there were sufficient, however, to form a Congregational Union, and the Centenary was celebrated in May.

Ministers from Overseas. Within the last twelve months Australia has received additions to its ministry from the United States, South Africa and England. The Rev. Boyd A. Granzow of Wakeman, Ohio, settled in Perth, W.A., in March, as Assistant Minister in Trinity Church. The Rev. Brian Heath arrived this summer from Port Elizabeth, South Africa, and settled also in Western Australia, as minister of the church at Applecross. The Commonwealth Missionary Society of London has negotiated the sending of two ministers to South Australia—Geoffrey Cullum and Fred Wiseman, and has now in hand the arrangements for another to go to South Australia, one to Tasmania and another to New Zealand.

THE EXECUTIVE COMMITTEE IN HOLLAND

The Executive Committee of the International Congregational Council is now a large body of 41 members, including the officers. Financial considerations alone would prevent its meeting more than once between assemblies. The meeting held in August at the Remonstrant Conference Centre, "De Hoorneboeg," was, therefore, of considerable importance. Thirteen members found it impossible to attend, but two of these sent substitutes, so that there was a total attendance of 30. In addition the secretary of the Commonwealth Missionary Society and a secretary on the staff of the London Missionary Society were officially invited.

The programme extended over three and a half days, and except for an outing on the Wednesday afternoon the time was fully occupied with meetings, morning, afternoon and evening. It had been thought wise to provide three different kinds or areas of consideration —international Congregational concerns, reports of particular regional importance, and business of the Council.

Three subjects of international Congregational concern were presented. "Congregationalism in an ecumenical setting" was the topic of a paper read by the Rev. Daniel Jenkins. "Essential Congregationalism" was discussed under the leadership of Dr. Douglas Horton, the Rev. Gösta Hedberg, and the Rev. Glynmor John. "The missionary concern of Congregationalism and its church product" was the theme of two addresses by Mrs. Douglas Horton and the Rev. Frank Griffiths. It is hoped to make some of these papers available in following issues of *World Congregationalism*.

Two important decisions followed from these considerations. It was agreed at once to promote a study of the "Essence of Congregationalism" by means of papers and a conference, the result to be available for the next assembly of the Council. It was also agreed that "any product of a Congregational mission should, at the time when it has become or is becoming independent of missionary care, be invited to seek membership of the International Congregational Council."

Three reports were received of areas where important developments are taking place in connection with Congregational witness. Dr. H. Maynard Rennie described the recent developments in Australia and New Zealand which have led to the separation of the Congregational Union of Australia and New Zealand into two Unions. It was unanimously agreed to accept the separate Unions into membership of the I.C.C. It was also agreed "to encourage the Congregational

Unions of Australia and New Zealand to explore further the possibilities and methods of a new basis of association to include the wider area of the South Pacific and to offer such offices as the I.C.C. has for nurturing such a wider Congregational fellowship."

Dr. Fred Hoskins gave an account of the union of the Congregational Christian churches of the United States and the Evangelical and Reformed Church with special reference to the July meeting of the General Synod of the United Church of Christ in Cleveland, Ohio, at which the Constitution had been finally determined.

The Rev. C. W. Hendrickse spoke from his personal experience of the situation facing the African and Coloured Congregational churches today in South Africa. As a result it was voted to allocate £500 from the slender resources of the I.C.C. to the appeal to be launched by the Congregational Union of South Africa in October and to ask the Moderator to carry this gift. It was also decided to commend this appeal to our world constituency.

Many hours were necessarily spent in business sessions. The following decisions will be of general interest:

1. The Rev. Glynmor John was confirmed as Assistant Secretary of the I.C.C.

2. The next assembly of the Council is to be held in the summer of 1962, and not 1964, as agreed at Hartford. It was felt that the later date put too long an interval between Council assemblies in modern church conditions, and though 1963 was preferred it proved an impossible year for delegates from the United States. A meeting in 1962 will, of course, fall into the celebration period of 1662. The location, however, will be Rotterdam, and this will be the first time that the meetings have been planned for elsewhere than Britain or the United States.

3. Serious consideration was given to the revival of the *Congregational Quarterly* under the auspices of the I.C.C. It was felt, however, that the Council ought not to have two magazines, especially as it would be very difficult in these days to launch another learned journal. It was, therefore, decided to enlarge the size, numbers and scope of *World Congregationalism* to take more substantial material, and to seek increased circulation.

4. At Hartford a scheme was launched to permit the I.C.C. to undertake "projects" not made possible in terms of the grants given for administration. The giving towards this fund had been modest. It was agreed that the projects for each year should be clearly stated in advance and information made available as widely as possible, without undertaking a campaign to raise funds.

5. On the recommendation of the committee which had met with representatives of the Reformed Alliance in Paris the previous week, it was agreed to pursue closer studies of Reformed faith and practice and to consider in particular our common witness and contribution to the Ecumenical movement and the implications of our growing relationship in United Churches.

6. It was agreed to make available new leaflets, booklets, colour transparencies, and other publicity material on as wide a scale as possible.

The Conference Centre at Hoorneboeg is a delightful place and the Committee was most generously received and provided for by the Remonstrant Brotherhood. All who were present would wish the names of the Rev. H. de Kievid, Mrs. van Beusekom, Mrs. Cremer and Mr. Laandmeer to be recorded for their particular share. Unhappily they could not control the weather and we had quite an unreasonable supply of rain which damped everything but our spirits.

Continued on page 28

THE UNITED CHURCH OF CHRIST

The United Church of Christ was formed on June 25, 1957, by the union of the Evangelical and Reformed Church and The General Council of the Congregational Christian Churches of the United States. For three years a Commission of 30 persons, eight of whom were lawyers, devised and carefully framed and worded a Constitution for the Church. The local churches had opportunity to consider. Now in July, 1960, in Cleveland, Ohio, 700 delegates from the churches met to reach final decisions. Eight hours of debate and 12 minor amendments in phraseology brought the proposed constitution to a form unanimously acceptable to the delegates.

Now the constitution has gone to the Congregational churches and the Evangelical and Reformed Synods for final ratification. One church, informed of the amendments by telephone and properly assembled to do so, immediately accepted the constitution and telephoned back its decision. It is expected, however, that the total process may take up to a year. It will require a vote of two-thirds of all E. and R. churches by Synods and two-thirds of the Congregational churches which vote to make the constitution effective. There are about 5,500 Congregational Christian churches in the United States.

Two paragraphs in the Preamble describe the basis of the union and the nature of the provisions.

2. The United Church of Christ acknowledges as its sole Head, Jesus Christ, the Son of God and the Savior of men. It acknowledges as brethren in Christ all who share in this confession. It looks to the Word of God in the Scriptures, and to the presence and power of the Holy Spirit to prosper its creative and redemptive work in the world. It claims as its own the faith of the historic Church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant Reformers. It affirms the responsibility of the Church in each generation to make this faith its own in reality of worship, in honesty of thought and expression, and in purity of heart before God. In accordance with the teaching of our Lord and the practice prevailing among evangelical Christians, it recognizes two sacraments: Baptism and the Lord's Supper or Holy Communion.

3. The provisions herein define and regulate the General Synod and those instrumentalities of the United Church of Christ which are recognized, established by or responsible to the General Synod, and describe the free voluntary relationships which the local churches, associations, conferences and ministers sustain with the General Synod and with each other. The pattern of relationships and procedures so described is recommended to local churches,

associations, conferences and ministers, to enable them more effectively to accomplish their tasks and the work of the United Church of Christ.

Three other paragraphs contain fundamental assurances for Congregationalists.

20. The local churches of the United Church of Christ have, in fellowship, a God-given responsibility for the Church, its labors and its extension, even as the United Church of Christ has, in fellowship, a God-given responsibility for the well-being and needs and aspirations of its local churches. In mutual Christian concern and in dedication to Jesus Christ, the Head of the Church, the one and the many share in common Christian experience and responsibility.

21. The autonomy of the local church is inherent and modifiable only by its own action. Nothing in this Constitution and the By-Laws of the United Church of Christ shall destroy or limit the right of each local church to continue to operate in the way customary to it; nor shall be construed as giving to the General Synod, or to any conference or association, now or at any future time, the power to abridge or impair the autonomy of any local church in the management of its own affairs, which affairs include, but are not limited to, the right to retain or adopt its own methods of organisation, worship and education; to retain or secure its own charter and name; to adopt its own constitution and by-laws; to formulate its own covenants and confessions of faith; to admit members in its own way and to provide for their discipline or dismissal in any way not contrary to law; to call or dismiss its pastor or pastors by such procedure as it shall determine; to acquire, own, manage and dispose of property and funds; to control its own benevolences; and to withdraw by its own decision from the United Church of Christ at any time without forfeiture of ownership or control of any real or personal property owned by it.

22. Actions by, or decisions or advice emanating from, the General Synod, a conference or association, should be held in the highest regard by every church.

Opportunity will be found in the next issue of *World Congregationalism* to outline the general structure of the United Church of Christ and in particular that of the General Synod, and perhaps to comment. Meanwhile *The Christian Century* can be quoted: "This achievement is monumental not only for the fact that it moves the united churches toward solodification of their union but even more because it provides a basis of agreement which will appeal to other churches seeking a united Protestantism. Now, for the first time in the United States, two dissimilar forms of church government have been successfully blended."

A TIME OF CHANGE

The 1960 Assembly of the Congregational Union of Scotland was marked by changes of considerable importance. The choice of a new President is an annual event, and in the Rev. Thomas Mearns the churches have honoured a faithful minister of 20 years' service and one active in the general life of the Union.

The retirement of both the Secretary and the Treasurer of the Union in the same year is unusual but not unique, for Dr. Charles Richardson and Mr. Daniel McLay demitted office together in 1941. But the change is a big one.

The Rev. James M. Calder took office as Secretary of the Union in 1951. He came richly endowed with pastoral and administrative gifts and 15 years of close acquaintance with the churches as London Missionary Society Secretary for Scotland. His years of office have been marked by many developments in the life and organisation of the Union which he has successfully negotiated. Above all, however, he will be remembered for the personal relationships with all the ministers and all the churches without exception at a deep level of spiritual friendship and helpfulness. His retirement in August under the age rule was marked at the Assembly by an expression of gratitude and good wishes to both Mr. and Mrs. Calder. His appointment as chairman of the Board of the London Missionary Society for 1961-2 is a recognition of his services to the Society.

The new Secretary will be the Rev. John T. George, who has given 20 years of pastoral service to four churches and has sat on the senior committees of the Union.

Mr. John K. Templeton, a Glasgow accountant, has given virile leadership to the churches in matters of Union finance in the three short years of his office. He will be particularly remembered for his triumphant advocacy of a pension scheme for ministers, a much-needed but long-delayed undertaking, and for raising the level of giving by the churches as a truly spiritual enterprise. His retirement for health reasons is much deplored.

The new Treasurer of the Union will be Mr. William Lyle. He will work with Mr. Templeton for some time before succeeding him. In addition to his professional qualifications, Mr. Lyle has a special interest in the welfare of young people.

The President-Elect for 1961-2 is the Rev. Geraint V. Jones, who has given valued service to the Union as Secretary of the Ecumenical Committee.

The Revs. J. Proudfoot (chairman); James M. Calder (retiring secretary); Thomas Mearns (president) with John T. George (new secretary at extreme right).

A History of Scottish Congregationalism by Dr. Harry Escott (Congregational Union of Scotland. 1960: 30s.). There are not a few to whom Congregationalism is a form of church polity which took its rise and form in England in the 16th and 17th centuries and is always to be understood and measured by the pattern of that place and time. In fact, however, there have been spontaneous movements within the church life of other lands and at different times, which can only be described as Congregational, though not all of them have taken that name.

Congregationalism in Scotland derived but little directly from England—less perhaps than Presbyterianism did—and had three native sources. The first was an independent searching of the Scriptures by individuals who gathered congregations round them, none of which, however, survived very long. The second was a spiritual revival led by two laymen, the brothers Haldane, who were not engrossed in questions of church government and discipline, but were alive to the spiritual situation and need of Scotland at the end of the 18th century. The third was a break with the narrow Calvinist doctrine of election, which led to the formation of the Evangelical Union in 1843, a body which was united to the Congregational Union in 1896.

"Had the early Congregationalists found sympathetic support for their views regarding the membership of the church as a spiritual fellowship, and had church courts not interfered with their efforts by means of lay-preachers and others to carry on the work of evangelisation Congregationalism would not have found a footing in Scotland at the time it did." In somewhat different words this might have been written of the beginnings of Congregationalism in England also, or Sweden or Finland. But because reformation did not come and liberties were denied, Congregationalism did become the spirit and form of the new churches which began at the turn into the 19th century.

Dr. Escott tells the story of the formative years in a most readable and attractive manner. In the 60 years since Dr. James Ross produced his history much has been learned, errors corrected and judgments revised. One cannot think that a better account will now be given. This is a book which will last and is worthy to do so.

At no time has Congregationalism been strong in Presbyterian Scotland. The total of churches has never been as many as 200 or the membership more than 37,000. But today there are still 148 churches with 34,000 members. This compares interestingly with the decline in England over the same period from 460,000 to 212,000. Part of the explanation lies in their Scottish rather than their Congregational quality, and here lies an issue which has been discussed for more than 30 years and may one day soon now have to be faced. Which is the more important link for a small fellowship like this—with Scotland and, therefore, perhaps at some time with Scotland's Kirk, or with Congregationalism and thus in closer co-operation with England? Dr. Escott traces the growth of the organisation of Congregationalism in the last 60 years since the Union of 1896 into what he calls the "ecumenical age," in which this problem of association replaces the earlier of separation.

A considerable portion of the book consists of a chronicle of the churches, which is an adequate brief summary and far more accurate than Ross. In every way this is an excellent book, for the publication of which the Congregational Union of Scotland is to be congratulated.

R.F.G.C.

Note. For two years there have been conversations between the Congregational Union of Scotland and the Church of Scotland. The Joint Committee have agreed that (a) both acknowledge the revelation of God in Jesus Christ and in the Holy Scriptures; (b) both stand within the Reformed Tradition; (c) both hold a high view of the Church and the Ministry; and (d) there is a close similarity of order of worship. Differences remain wth respect to (1) Doctrinal Standards (2) the Autonomy of the Local Church, (3) the place of Women in the Church. The conversations are to be continued in the hope of finding "a closer form of association".

THE OLDEST CONGREGATIONAL CHURCH

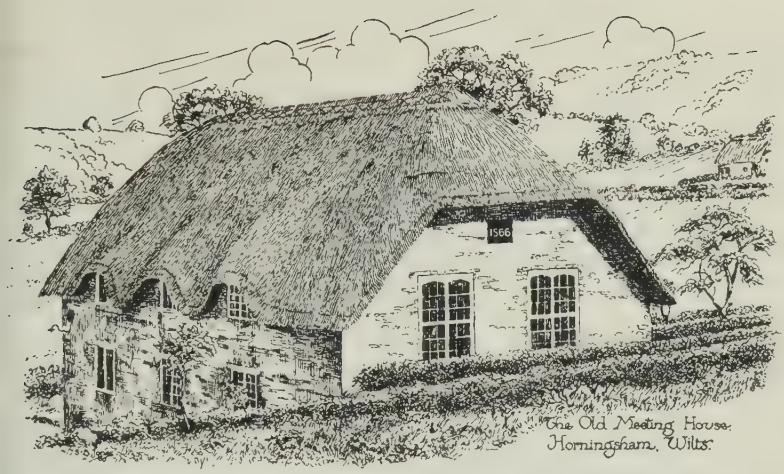
Muriel Kew

The history of the historic Congregational Church at Horningsham in Wiltshire is closely bound up with that of the adjacent Longleat House, the seat of the Marquis of Bath. It was his ancestor, Sir John Thynne, who brought stonemasons from Scotland to carry out the work of building this fine mansion. The oldest minute book extant (1834) records the history thus: "A few Scotchmen, employed as workmen in the building of Longleat House, 1566-7, used to worship God in Penny's Wood, in consequence of the persecuting spirit which in these days prevailed. These pious men were followers of, and had imbibed the doctrines of, the famous John Knox (Reformer) and John Calvin (both these worthies at that time living). Those devoted Scotch workmen, not having any stated place of worship of convenient character at Horningsham, or near the sphere of their labour, where doctrines were preached agreeable to their theological views, ultimately obtained permission, and Sir John Thynne the Honourable Proprietor of Longleat Mansion, it is believed, allowed them at his charge, to build a small house in which they might worship God according to their tenets,"

It is this very same building that folk have met to worship from 1566 to this present day. And there are names on the roll of members now which also appear in the list of workmen in account books of 1566 to be seen in the muniment room in Longleat House.

In 1662 the Act of Uniformity brought about the ejectment of many clergy from the Parish Churches, and it is believed that some of these men preached in the Old Meeting House, as it was then called. Certainly quite a number of Independent causes were formed at that time within a short distance of the village. The Toleration Act of 1689 brought legal recognition of Dissent and all these isolated causes began to draw together in fellowship. In 1797 a Union of Dissenting Churches was formed in Wiltshire, and the church, which was Presbyterian in its earlier form, was gathered into it. Finally, when the Congregational Union of England and Wales was constituted in 1832 the church at Horningsham became a member.

In 1947, delegates of the International Congregational Council, meeting in Bournemouth, visited the church, and 43 of them signed the visitor's book. A glance through this book shows that today this ancient conventicle is quite a "Mecca" for Congregationalists, and



The Old Meeting House, Horningsham, Wilts.

others. During the last three years 2,250 people have entered their names in it—110 of them being from overseas.

Today the fellowship consists, with only one or two exceptions, of those who work on the estate (gardeners, foresters, etc.) and thus receive only the agricultural wage. The church is a family one with 50 members and an average congregation of 40. Now, as the 400th anniversary approaches, this little fellowship has been feeling that the historic building should be put in good order, so that those who follow may receive it from them in sound repair.

The first and obvious task was the re-thatching of the roof, to be done in Norfolk reed. Alas, when this was begun, it was found that death watch beetle and woodworm had been hard at work, and almost all the timbers of the roof and ceiling would have to be renewed, together with much of the flooring of the gallery and the window frames.

The church is thus faced with a task far beyond its capacity, for the total need will be in the neighbourhood of £2,500. The little company has already given generously, and many other churches and individuals have come to their aid. They have decided, however, to go forward with these repairs in the hope that others will want to share in the preservation of this historic monument to those who were prepared themselves to sacrifice much in order that they might worship as they felt guided to do, and so that the young people growing up in the village may continue to have a "free church."

Mrs. F. A. Kew is wife of the present minister of the Horningsham Church. Any gifts sent to them at the Manse would, of course, be most welcome. And we know that Calvin died in 1564!

CONGREGATIONAL WOMEN

Australian Tour

As President of the Congregational Women's Fellowship of Australia and New Zealand I have just returned from a visit to Western Australia which involved travelling about 6,000 miles. It has been a most interesting experience.

At Perth a great amount of publicity was given by both Press and radio to my visit. It was also an honour to be officially received by the Lord Mayor, Councillor Howard, a member of our North Perth Church. There were present at the reception officers of the Union and their wives, members of the Executive of the W.A. Women's Fellowship, as well as representative women from sister denominations, and the W.C.T.U. and the National Council for Women.

After addressing meetings in Perth and in the south at Bunbury where there is a Congregational-Presbyterian fellowship I journeyed by train and then car to visit the various churches associated with the vast Dampier Mission. This is in the wheat belt district. I shared in morning and evening services at different churches, had lunch at one of the homesteads, and tea after the evening service to have opportunity of informal talk. I learned how much these folk value the effort and time spent in going to visit them.

On the homeward journey I spent some days in South Australia. To address the evening service at Stow Church was an awe-inspiring occasion and a great honour. I had three radio interviews and was able then and elsewhere to speak of my travels and impressions as President of the Women's Fellowship of the International Congregational Council. Of special interest was a visit to "Allambi," the new Home for the Aged near Adelaide where now there are 37 men and women living in privacy and comfort.

In Victoria there was a special meeting at Bendigo in celebration of the centenary of Congregationalism in the city and over 60 women gathered. I have in fact been much impressed by the number of women at the meetings in the country districts, and particularly the younger women.

Ruth Davies

African Meetings

As President of the Women's Federation of the Congregational Union of South Africa I have more than once visited the African women of the Southern Group Mission. This Mission extends over the whole of the Orange Free State and part of the Northern Cape, an area of upwards of 200,000 square miles. There are no European churches in this area at all, but 27 African churches with nearly

4,000 members and a further 1,000 adherents. Three ministers and 15 evangelists undertake the pastoral oversight. They are all Africans. At present the Mission is administered from Johannesburg, but it is hoped that in the next year or so they will be recognised as autonomous constituent churches of the Congregational Union.

The occasion of my last visit was that of the Annual Meetings. Theunissen, where the meetings were held, is very near Welkom, and it was a great thrill when passing the Native Location at Welkom to see the building of our United Goldfields Church dominating the whole area—just as much as one is accustomed to seeing the local Dutch Reformed Church dominating every small town one passes through in the country.

The younger women particularly of the Southern Group appeared to be very anxious to become part of the Federation family, but very wisely they wanted to know exactly what it was and what it entailed. For about three hours I was kept very busy answering questions. I was most impressed by the dignity, intelligence and obvious ability of the women and by the business-like way in which their meetings were conducted.

Later I heard their decision. They had decided to affiliate, and judging by the size of the order for badges, the name of C.U.S.A. and the Federation is going to be very familiar in that area.

In the North it has been our practice to combine at all our quarterly meetings, gathering in turn in Coloured, African and European Churches. Our first meeting this year was held in the Orlando African Church, when we had the joy of a visit from the Chairman of the Union.

Lucy Heap

An African Lydia

Our African evangelist at first found it difficult to obtain a venue for his services at Heuning Vlei. A widow, Mrs. Sethato Mereki, kindly offered her hut, and this was used until December when we found that she had died. The folk had tried to contact us by wireless, as there is no telephonic communication with Vryburg, but unfortunately we did not receive the correct message and were unable to conduct her funeral.

Through the Christian love and sacrifice of this woman her son was married in her hut, the first African marriage ever conducted in that area, and over 70 children and adults were baptised into the Christian faith and others were received into church membership.

The hut now stands derelict and services are being conducted in another Christian's hut about half a mile away. The African people at Heuning Vlei are very poor, but they hope one day to build a church

of their own. We thank God for this African Lydia, who, although a widow, not only offered her home but also gave accommodation and assistance to evangelist Ghaudi, and so helped to establish the work of Christ in a remote and difficult area of the Kalahari.

Australian Appointment

On Women's Day at the Biennial Assembly Meetings in Hobart, Tasmania, Mrs. S. G. Haynes of Adelaide was appointed President of the Congregational Women's Fellowship of Australia.

WORLD CONGREGATIONALISM

Subscription for 1961—5/-, $1 or A6/6

to

International Congregational Council, 110 Memorial Hall, Farringdon Street, London, E.C.4, England,

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South Africa	The Secretary, C.U.S.A., 34 Palmyra Road, Claremont, C.P.
United States	National Fellowship of Congregational Christian Women, 19 S. LaSalle Street, Chicago, 3, Ill.

Please send if possible by the end of November, using the form enclosed with this issue.

THE CONGREGATIONAL WORLD

England and Wales—The Union announces the resignation of the Rev. Norman F. Perry as Executive Secretary. For more than seven years Mr. Perry has served particularly in the leadership of the Youth and Education work of the Union. He will return to the pastoral ministry. The Rev. Eric J. Burton has joined the staff in the Youth department, and the Rev. F. W. Bell in the Home Churches Department. The Rev. Martin Shepherd has been appointed Moderator of the North East Province in succession to the Rev. William Watson, retired, and the Rev. Charles Haig has been appointed Moderator of the Western Province in place of the Rev. Harold Bickley, retired. The Rev. Basil Sims of Bristol is to succeed Dr. H. Lovell Cocks as Principal of the Western Theological College in that town.

The appointment of the Rev. E. Cyril Blackman as Professor of New Testament at Emmanuel College, Toronto, robs England of one of its best Congregational Biblical scholars. He has been Lecturer in New College, London, since 1953, after some years as Tutor at Cheshunt College, Cambridge. Author of many books and learned articles, Mr. Blackman lectured in the United States two years ago. He was specially interested in the London Missionary Society and visited the South Seas some years ago in its interests.

Very great interest has centred in the appointment of a successor to Dr. Leslie Weatherhead as minister of the City Temple, the 300-year-old Congregational church in the City of London. The surprise choice of the Rev. Leonard Griffith of Chalmers United Church of Canada, Ottawa, has given great pleasure, and he will be welcome within English Congregationalism.

At the Assembly meetings the Rev. Dr. Trevor Davies was inducted as Chairman of the Union. His successor next year will be the Rev. H. H. Hamilton of Brighton. A delegate from the Reformed Church of France was received for the first time. First reports were received from some of the Commissions set up in connection with "The Next Ten Years" plan. These include the first draft of a "Short Confession of Faith," which has now been referred to the churches for comment.

United States—The Rev. Edward A. Powers has been elected General Secretary of the Division of Christian Education of the Board of Home Missions, Congregational Christian Churches. He has been Secretary of young people's work since 1956, which office included responsibility as chief administrator of the 150,000 member Pilgrim Fellowship. The Board is engaged in a major expansion of Sunday School curriculum and other teaching materials for local churches.

Miss Lucille Frost has resigned as associate secretary of the National Women's Fellowship after a service of three and a half years. She has joined the staff of the Congregational and Christian Conferences of Illinois.

The death took place in January at the age of 94 of Dr. Edward L. Bliss, pioneer missionary of the American Board to China where he served for over 40 years.

The Rev. C. L. Fields, minister of the Asheboro Church, N.C., has been appointed Superintendent of the Southern Convention in succession to Dr. William T. Scott.

Dr. Edgar S. Chandler, associate director of the World Council of Churches' Division of Inter-Church Aid and Service to Refugees, has been elected executive vice-president of the Church Federation of Greater Chicago. He will assume his new post on November 1. As head of the W.C.C.'s refugee work for the past ten years, Dr. Chandler directed the settlement of some 200,000 refugees. He is president of the Standing Conference of Voluntary Agencies Working for Refugees and served as co-chairman of the International

Committee of World Refugee Year. He is author of "The High Tower of Refuge," the story of the churches' refugee work.

After 19 years as superintendent of the Michigan Conference Dr. Harold N. Skidmore has resigned to accept a post with the ministerial relief division of the Pension's Board of the Congregational Christian Churches.

A party of over 100 young people of the Mission Covenant Church of America has been welcomed in both Scotland and England on its way to the quadrennial conference of Covenant Youth held in August in Sweden. Parties of English and Scottish Congregational youth also attended.

Ireland—The 131st annual assembly of the Congregational Union of Ireland was held in Carrickfergus. Mr. J. T. Kirk was inducted as President.

South Africa—The Central Congregational Church, Bree Street, Johannesburg, has been sold and the unfinished Presbyterian church of St. Mungo's, Braamfontein, has been bought. The building will be finished and a block of offices added, to be known as "The Congregational Centre" to house the bookroom and centre for the Northern District.

The Rev. W. G. M. Abbott has written a booklet, "Congregational Principles" for those interested in membership—price 3d. from the Congregational Bookrooms, Cape Town.

Netherlands—A booklet of 25 pages with illustrations has been produced in English, giving an account of "The Remonstrant Brotherhood." Copies may be obtained for 50 cents.

Samoa—The first Prime Minister of Western Samoa, the Honourable Fiame Mata'afa, Faamuina Mulinuu, is the descendant of families which have supported the work of the London Missionary Society since 1830. He is a keen churchman and took part of his education at a theological College.

Sweden—Three new appointments of the Mission Covenant Church have been announced. The Rev. Gösta Hedberg has been chosen secretary of the Home Mission work in succession to the Rev. Manne Zettergen. The Rev. Carl-Axel Elmquist has been appointed to the staff of the Youth work. The Rev. Dr. William Ohrman has been appointed to the staff of the Theological Seminary at Lidingö.

Philippines—The United Church of Christ in the Philippines has sent its first Filipino missionary nurse to Turkey. Miss Hilaria P. Alaan will work in the Azariah Smith Hospital, near Ankara, with the American Board.

Continued from page 16

An additional feature was the large number of additional guests—12 wives, one husband, one daughter, and five other visitors. As the rain prevented any excursions for them, they joined in all the meetings, which tended at times, therefore, to have something of the nature of public gatherings. They added greatly, however, to the happiness of the fellowship.

Mention must be made of the fact that a presentation was made to Miss Dorothy Biggs in token of the warm appreciation felt by the Committee and all the constituent Churches for her years of service to the I.C.C. The thanks of all were expressed by Dr. Sidney Berry and Dr. H. Maynard Rennie, who handed to her a substantial cheque. This was very happily done in the old Remonstrant Church at Alkmaar, where the floors are covered still with fine silver sand and light supplied by candles.

THE INTERNATIONAL CONGREGATIONAL COUNCIL

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of Congregational Christian
background are a part.
ARGENTINA
Congregational Church
of the Argentine Republic
German Conference
Argentine project
BECHUANALA
Southern Afric

5s. or $1 A YEAR